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Royal Courtroom

HIS MAJESTY DINES HIS MAJESTY BRETHREN.

St. John's day, the 27th ult., is a day that will long be kept green in the memories of the Freemasons of this city on account of the incidents connected with the installation ceremonies of both lodges established in this Kingdom, "Le Progres de l'Océanie" and "Hawaiian," and the banquet tendered to them in the new Palace by their Royal brother-mason, King Kalakaua.

The installation ceremonies were performed at each lodge early in the evening. At Le Progres de l'Océanie Past Master David Dayton acted as Installing Master and at the Hawaiian Lodge Past Master J. A. Haasegger officiated. The officers installed at Le Progres were Frank J. Higgins, W. M.; John A. Spear, S. W.; Mark V. Thompson, J. W.; David Dayton, Orator; F. Matson, Secretary; P. O'Connell, Treasurer; T. H. Helm, Deputy to the Supreme Council in France; Peter O'Sullivan, S. D.; W. B. Davey, J. D.; A. Fernandez, J. G.; N. Clifford, Tyler. At Hawaiian Lodge, the following officers were installed: George E. Howe, W. M.; Robert Moore, S. W.; James M. Monarrat, J. W.; D. K. Fyler, Secretary; L. Way, Treasurer; Thos. C. Porter, S. D.; James H. Boyd, J. D.; Ben Whitney, Tyler. Worshipful Master Frank Higgins, of Le Progres was presented with a Past Master's Jewel, by Past Master Dayton, the donor making a few pleasant remarks in the presentation, fully responded to by the recipient.

At the conclusion of the installation ceremonies at Hawaiian Lodge, the officers and members proceeded in a body to the rooms of Le Progres, where, joining forces the two bodies, preceded by the Royal Hawaiian Band marched to the Palace pursuant to an invitation tendered the Masonic Fraternity by His Majesty to partake of his hospitality.

We are indebted to the P. G. A. for the following report of the brethren present, addresses, etc.:

His Majesty, accompanied by Gov. Donnell, received his guests in the Throne Room, they passing by him and saluting him as their Sovereign, after which he and the Governor took their places in the procession as Past Masters, and with the brethren sat down to partake of the good things provided. The head of the table was occupied by the Worshipful Brothers Higgins and Howe, and on their immediate right, His Majesty, Brothers R. M. Daggett, A. Fernandez, A. S. Cleghorn and J. A. Cruman. On the left were Brothers J. O. Donnell, W. B. Wright, P. M. S. Roth, T. Sorenson, J. S. Smithies, F. A. Schaefer, A. N. Tripp, G. West, W. L. Wilson, G. Williams, A. Fernandez, P. M. Sam Parker, Captain Bates, J. A. Cruman, R. J. Green, E. G. Wignall, H. Graham, A. M. Mellis, C. J. Fishel, T. H. Norton, M. Hagan, W. White, L. Townsend, E. M. Nordberg, P. L. Clarke, J. C. Hardie, Henry Mackintosh, P. M. J. A. McCandless, H. J. Agnew, E. Kottler, E. A. Hart, H. B. Berry, Captain Fries, H. Simpson, L. J. Levey, J. Brown, P. M. E. Tucker, C. H. Edridge, P. M. Rollin, M. Daggett, F. H. Moser, F. Terrell, B. N. Wingate, E. B. Hendry, R. Hale, S. C. Smith, J. Angus, J. Nott, M. M. Scott, Rev. Geo. Wallace, C. Johnson, T. C. Kruse, W. Babcock, G. E. G. Jackson, and a few others whose names were not recorded.

The banquet was spread in the dining room of the new palace. The tables were laden with all the good things obtainable, and the wines were of the most recherche character. Deeds sitting down, a Heeding was asked by Brother Alexander Mackintosh. After doing justice to the viands, Past Master Dayton, Orator of Le Progres de l'Océanie, called the brethren to order for the first toast of the evening. In giving this toast he said: "Worshipful Masters, Wardsmen, and Brethren—It being obligatory on members of Lodge Le Progres to drink several toasts on this occasion, before doing so, I will inform you that the corner stone of this edifice, the palace, was laid by the Masonic Fraternity on December 31st, 1879 by the request of His Majesty Kalakaua, King of the Hawaiian Islands. And now, my brethren, his Royal Majesty, King of the Hawaiian Islands, and Past Master of Lodge Le Progres de l'Océanie, has become our host, honoring us with the first festival in this edifice. My Brethren, I will invite you to charge your glasses and drink the first regular toast of the evening, His Majesty the King, and the Royal Family.

On drinking this toast the band played the national anthem, after which, by request of Orator Dayton, BRETHREN CRAGGERS on behalf of His Majesty, replied as follows: "Worshipful Masters and Brethren: I beg to thank you sincerely for the enthusiastic manner in which you have drunk the health of His Majesty and the Royal Family of Hawaii. I am certain that I express the feeling of His Majesty when I say that he is much gratified with the numerous representation of the Masonic Fraternity here to-night, the largest that has ever assembled in the Hawaiian Kingdom. It gives His Majesty much pleasure to receive us here to-night as it does to us partake of his generous hospitality. It augurs well for the interest that he takes in Masonry, that the first public entertainment given in the new Palace was to the Brotherhood. Masonry has been well represented by the rulers of Hawaii. First, His Majesty Kalakaua IV, who passed through the various degrees, and finally became Master of his Lodge, Kamehameha IV, also took a great interest in Masonry. Afterwards, we come to the young and brilliant Prince Loti-hoboku, who, though called away at the early age of 22 years, was a Master Mason and held office in his Lodge. His Majesty, on his visit to the United States in 1876, was received with open arms by the Masons in every city that he visited in the Great Republic, and also on his

recent tour round the world. The Masonic Fraternity extended a cordial and welcome greeting both in the East and in Europe. I feel certain that there is no body of men more devoted to His Majesty and his family than the Masons. To be a good Mason one must be a good citizen. Again on behalf of His Majesty and family, I thank you most sincerely. (Loud applause.)

Brother Dayton next proposed the Supreme Council of the Grand Lodge of France. The Brethren gave the Royal Honors and the Band played Le Marseillaise.

BROTHER J. O. DONNELL, being called upon by the Orator, responded to the toast in the following words:

W. M. OFFICERS AND BRETHREN: In the name of the Grand Body, the Supreme Council of France under whose authority we act and meet here to-night, I thank you for this remembrance and recognition of your distant, though none the less watchful and indulgent parent, who claims with some degree of masonic pride, the honor of having organized the first masonic lodge in the Pacific. You are all perhaps acquainted with the beginning of masonry in the Pacific. How Brother Le Tellier, (whom but a few beside myself remember) a French navigator and a mason, during his several voyages to the Pacific, stopping to recruit at the islands, here met with other brother masons, partly brother navigators from his own and other lands, partly masonic waits from every clime whose life's currents had waited hither. There was then no temple in the islands in which to gather, no altar at which to kneel, and the sound of the gavel was not heard calling the brethren to order. On his returning to France, on application to the Grand Body of that country, he obtained authority to institute lodges in the Pacific, and revisiting these islands in 1843, this lodge Le Progres de l'Océanie, was the first fruit of that far-seeing and enterprising brother. From that day onward, the Grand Body of France has always treated its distant daughter with marked consideration and kindness, and well deserves this tribute of recognition at your hands. Among the numerous Masonic Grand Bodies which dot the world in every direction, exerting through their subordinate lodges their silent, but potent influence upon the culture of mankind, expanding and elucidating the principles of Brotherly Love, Relief and Truth; the Grand Body to which we owe allegiance as Masons, stands conspicuous and honored amongst its fellows; and by none more so than the M. W. G. L. of California, whose subordinate lodge, Hawaiian, No. 21, a sister lodge and fellow worker on these islands, has this night honored us by accepting our invitation in that true and fraternal spirit which we and they so often incarnate of who can "best work and agree" in the fulfillment of the objects of masonry. As a personal illustration of that good will and high consideration which these two Grand Bodies entertain for each other, I cannot but most feelingly refer to the very courteous, I may say distinguished, reception, I met with from members of the California G. L. Lodge and from individual lodges under its jurisdiction when last I visited San Francisco. I am sure that I am not alone in feeling that our worthy Orator will not forget so great an ally, so good a friend, and now, for our own venerable mother, the Supreme Council of France, whom you have just tendered honors befitting the occasion, I thank you.

The third toast announced by the Orator was "The Grand Lodge of California," to which royal honors were also accorded, and the band played the "Star Spangled Banner."

BROTHER FUNDRAISER, upon being called upon by the Orator to respond to this toast, said:

MOST WORSHIPFUL OFFICERS AND BRETHREN: On behalf of the Most Worthy Grand Lodge of California and its Grand Master, whom you have honored with the compliment of the toast just offered, it becomes my pleasant duty to respond as best I may. I trust that that M. W. Body could have had no other, no better, a more gifted and a more fluent interpreter of its good wishes towards the "Progres de l'Océanie" Lodge, that oldest organization of masonry in the Pacific, at whose brotherly and festive board you now have the honor to be assembled. During the 30 years that I have been connected with Masonry, and during many of which I had the honor of being in rather intimate correspondence with successive officers of the Grand Lodge of California, I have learned enough of the sentiment of that Grand Body to express with full confidence the high appreciation and kindly, brotherly regard which it entertains for the "Progres de l'Océanie" Lodge. That sentiment has been exercised, on several occasions, by the warm and respectful reception visiting brethren, and what I may call representative members of "Le Progres de l'Océanie" Lodge have met with in the subordinate Lodges of that Grand Lodge in California; and on this occasion my voice is but a feeble echo of that sentiment; a sentiment, however, which one day in the not far distant future, when Puck or Mr. G. O. Berger shall have "put his giraffe round about the earth," I hope the Grand Lodge of California will be able to transmit in a stately and dignified manner, once more I thank you on behalf of the M. W. Grand Lodge of California and its M. W. Grand Master.

The Orator then gave as the next toast, "The Presiding Officers of the Lodges," which was responded to by Worshipful Bro. Howe in the following terms:

In behalf of my Bro. Master and myself, whom you have twice elected and twice installed as Masters of Masonic Lodges, we take this opportunity to express our sincere thanks for the honors you have so kindly conferred upon us. We have been chosen to fill the highest office which a Blue Lodge can bestow. You have twice installed us as your Masters to place the novitiate upon the first step in Masonry, to impart those mysterious secrets which are supported by the tenets of brotherly love, relief and truth. We have been chosen to rule and govern with the regularity of the planets; to extend our hand in token of friendship and brotherly love; to give words of comfort and perform deeds of charity. Masonry, supported by its beautiful tenets, has not been impaired through a succession of ages. The Master has directed the Craftsmen, who have performed and obeyed, and when we pause and think of the vast amount of labor and material which have been expended, we are impressed with the highest admiration for the designs of the Master and the workmanship of the Craft. By our lessons in daily life we are taught that the operative Mason erects his building agreeably to the rules and designs of the Master, and we as Free and Accepted Masons are taught to erect our spiritual building agreeably to the rules and designs as drawn by the Master from that great book of nature and revelation which is our spiritual, moral, and Masonic text-book. These designs, which have been carefully drawn by the Master and faithfully executed by the Craft, place him who is elected to occupy the chair in the east, in the highest social and Masonic position which can be conferred in Masonry. Masonry regards no man for his worldly wealth or honor, and as a lodge confers its highest honors upon a brother who is a prince or sovereign, it confers like honors on one who is destined to walk in a more humble path in life. There must be the great pillar of Wisdom to contrive, and supported by the one of Strength, and adorned by that of Beauty; and he who represents the pillar of Wisdom, which for ages has been the support of our holy order, is continually reminded that justice is alike to all. Prudence and fortitude must ever be maintained, and by temperance we control the mind and keep those secrets sacred which are only known to the initiated, and he who wears the

square—the emblem of truth and morality, and immutable as the pillar of Wisdom—reminds the lodge that we must be on the same level and travel as all brothers have done, and that we must upon the square of truth and morality, to meet upon where charity is extended to all. To our host we extend our utmost thanks for the beautiful entertainment which has been provided for this evening, and as Masons we are proud to meet in the palace of our Sovereign, and when we extend our thanks to a brother who is our Sovereign we extend them to one who occupies the highest position in Masonry, and to one who has been Master of a Lodge. But a short time ago we assembled upon this spot, when the corner-stone of this building was pronounced well formed. It is a true story, that the great dignity which is so truly a badge of honor, and the great honor of him who was regularly initiated, passed, and raised, and who honors his lodge as a Master and his people as a Sovereign.

BROTHER J. M. MONARRAT, upon being called upon by the Orator, responded to the toast of "The Wardsmen" in the following words:

YOUR MAJESTY, WORSHIPFUL MASTERS AND BRETHREN: It seems to me out of the order of things that a Junior Warden should be called upon to respond to this toast, instead of the Senior Warden of the oldest Lodge present here this evening. And I am sure it could have been more appropriately and at the same time more brilliantly responded to by him than by me. I am, however, to be a great debtor to be called upon, and I am sure that the great dignity which is so truly a badge of honor, and the great honor of him who was regularly initiated, passed, and raised, and who honors his lodge as a Master and his people as a Sovereign. I cannot speak authoritatively for the Senior Warden nor being one of them more than to thank you Brethren in their behalf as well as in that of the Junior Warden for the toast just drunk. As I look upon this table so bountifully spread with good things and graced with the choicest viands, I cannot but think that the duty of the Junior Warden, that of superintending the Craft during the hours of refreshment, is a particularly pleasant one on this occasion, and I am sure I shall be excused by all the Brethren present for being in no hurry to call the Craft from refreshment to labor again, even at the order of the Worshipful Master. Brethren I again thank you on behalf of my Brother Wardsmen and myself for the toast just drunk.

The next toast announced by the Orator was, "The Officers of the Lodges," to which BRETHREN PORTERS, being called upon, responded. He said:

YOUR MAJESTY, BRETHREN: I had hoped some older and more honored member of the fraternity than myself would be called upon to respond to this toast, some brother with more rhetoric and elegant diction than is possible to mine from my poor tongue, who would more adequately do justice to the officers of the lodge, one of whom I have the honor to be. Since, however, it has pleased the masters to call on me, it shall be my duty as well as my pleasure to respond to the toast. Let us all be glad to have so fine and so large an assemblage of masons in this city. Metaphorically speaking, the officers of a lodge are the working bees in the Masonic hive, and it has been our experience to learn this to be a veritable truth as applied to Honolulu. One could never infer from the appearance of our Masonic gatherings (banquets excepted) that so many members of our honored fraternity existed in this little island kingdom. Remember Brethren the universal rule "whenever labor stops progression ceases," is applicable to mankind and doubly so to Masonry. By abstaining from labor, the officers are hampered in their labors, work is stilled, interest flags, a wrong impression and conviction of the great utility and beneficial effects upon mankind is imparted to the novitiate, in its very presence. Help, help, only to us, but to us, as well, for you are unconsciously preparing yourself to fill offices with ease and pleasure, when otherwise it would be a labor and burden. If any there be whose apology for absenting himself from masonic duty or lodge attendance is unconvincing, let me say to such that Masonry actually contains the rudiments of all worldly science and spiritual edification. Necessarily human nature finds men in a state of mutual dependence one upon another, it is even so in masonry—we must be united for our welfare—no for our very existence. Such brethren are the destined officers of the Lodge, and I speak for them in no spirit of carping, fault-finding or criticism, but with a masonic and fraternal intent, and our plea is for the fraternity only. The officers of the lodge feel grateful in return for the uniform courtesy which the Craft resident and visiting brethren extend to them, and also to His Majesty for this generous and elegant banquet, and it shall be our endeavor to never lose sight of the service our office demands, but to give dignity to our Order, and honor and authority to our laws, accomplishing our labors with a judicious union of wisdom, strength and beauty, and being careful at the same time to be superior to the submission, to our equals, courteous and affable, and to inferiors, kind and condescending. Decorated as we are with badges which yield preference to any other order in the world, we shall adhere to any act calculated to detract from the order, place our order above others, that is, we shall be content with the world, that our grand principles are brotherly love, relief and truth. So that this life passed in a conscientious discharge of our masonic duties we may at last gain the pass word to the Lodge of the Supreme Grand Master and receive the due satisfaction—"Well done good and faithful servant."

The seventh toast given by the Orator was "The Members of Sister Lodges and Visiting Brethren." The Orator called upon BRETHREN J. A. CRUMAN, who responded as follows:

YOUR MAJESTY, BRETHREN KALAKAUA, WORSHIPFUL MASTERS and Brethren: The brothers and sisters who have preceded me, I cannot imagine why I should have been chosen from among all the visiting brethren to respond to this toast. Perhaps it is upon the principle recommended for choosing a wife—"In choosing a wife," says some one, "be governed by her chin." And some one else has wisely added: "It is not so much as it is that after choosing a wife most men are governed in the same way." (Laughter.) Perhaps I was chosen on the chin principle, for a minister is compelled to use his "chin" a good deal. Then, too, how any one can be expected to speak after such a long and weary day, I do not know. I feel a little uncomfortable. I am at a loss what these visiting brethren would like to have me say for them. Jack Billings, the good philosopher but poor speaker, says: "When a man knows to me for advice, I find out the kind of man he is, and then I give him the advice." This satisfies him that he and I are two so smart men as there is living. (Laughter.) Now I may say just the wrong thing. For I haven't the remotest idea what these brethren want said for them. However, at a venture, I point out the fact that this gathering is an illustration of the universality of Masonry. I do not believe that it would be possible to bring together in any other city of the size of Honolulu on the face of the globe a like number of men who were made Masons in so many different lands. England boasts that "her drum-beat is heard with the ringing of the gun and the sound of the sea never sets on her dominions." But Masonry can boast an older, a wider and a more stable empire. She has seen nations rise and fall; but she stands firm through all political changes. Wherever civilization goes, there Masonry is omnipresent and its influence is felt. The French, a short time ago, took their armed pil-

lars excursion into North Africa, they found in the desert a tribe of nomads, who were made Masons by the French. Masonry can say with Terrence—"It took."

"Men may come, and men may go, but I go on for ever, ever, ever, but I go on for ever."

These visiting brethren are a good illustration of this universality. They represent nearly every land under the sun. We have here Masons from the vineyards of sunny France, and from great stretches across the Rhine in Germany; Old England, whose Prince of Wales, like our own KALAKAUA, counts it an honor to be a Mason and the Grand Master of the Grand Lodge, has her representatives; Ireland, who puts her shamrock just below the emblems of Masonry, sits with us in the person of an honored brother, George, the great dignitary there is scarcely a State or Territory unrepresented. Beginning at the very easternmost point of Cape Cod, where no one can walk for getting sand in his boots—(laughter)—passing all the States, and bringing good and true Masons from them all; halting in Nevada, where men never die except with their boots on—(laughter); Fresh Air, where a Mason whom he sends to us to represent America at this Court; even Arizona, where the greatest living curiosity to her inhabitants is the camel, because he goes so long between drinks—(laughter); to the first mountains of the North-Pacific, where, as Bryant tells us,

"Be the Oregon, and hearts no sound, have his own diadems."

Masonry spans the Continent. The Colonies meet us on the level of Japan, where they do everything last, and where I suppose they confer the Master's degree first, and the Entered Apprentice's last—(laughter)—send us Professor Scott; and China, where everything is written up and down, and where they write their ritual on their tea-boxes (perhaps) and crawl through it as best they can—(laughter)—send us our "ready" writer "Brother Brown of the Advertiser." And here, from all these widely-scattered Lodges we are met around this hospitable board in HAWAII. And it is perhaps well that we meet here and not in Texas, for it is said that they meet every stranger on the Texas State with three questions: "Where did you come from?" "What was your name there?" "Why did you have to leave there?" (Prolonged laughter.) Now I know that I speak the sentiments of every visiting Brother when I say that we should consider such questions as trivial, and that we have a Deputy-Marshal for Toast-Master, not only inopportune, but very embarrassing! (Renewed laughter.)

This second thought: Masonry exists worldwide because she stands for certain great ideas and principles. She emphasizes Fraternity, and a universal Brotherhood. She looks on no State lines, no party or class divisions, no race, no color, no condition; Prince and mechanic meet as equals, and are alike eligible to her highest honors; she bids her highest or humblest go where he will, work where he will, as a stranger, but in every land he will find not only friends but brothers. (Applause.) Masonry stands for morality, she teaches charity, unity, honesty, integrity, temperance. The man who is a Mason at heart as well as in name, is a rounded, symmetrical, manly man, standing upright before God and men, able to look purity in the face without blushing, and never draws his hand through the slums. Like the young man in the scripture, only "one thing" he lacks to make him a "perfect man," and that is Christianity. I know that many Masons are Masons only in name, and not in life. As I look into some Masonic (?) lives I am reminded of the witty saying about a fast New Yorker. It is said that a cousin-in-law of his sports a seal ring on which the ten commandments are engraved, in characters so small that they can only be read with a microscope, and his friends say that he has lost his microscope. (Laughter.) Masonic principles are very finely engraved on some Masons' souls—and they, too, have lost their microscope. But all such un-Masonic lives are not the result of the want of Masonry. Masonry has a right to exist because she is a helper of men. She watches by the bedside of her sick; she stands by the grave side, and as she hovers her head, throwing within the dark portals of the grave, the evergreen, she teaches humanity, the virtues from the grave and takes the widow and the orphan by the hand, and bids them be of good cheer, that they shall never want a protector, that though the dead man was the last of his race, his wife will find the world full of his kind. As long as humanity remains what it is, and as long as Masonry is true to her principles, she meets a felt want, she has a right to be, and will never perish from the face of the earth. (Continued applause.)

The Orator next proposed "All Masons Existing on the Globe," and called upon

BROTHER BOLLES M. DAUGREY to respond, which he did in the following eloquent speech:

WORSHIPFUL MASTERS, WARDMEN AND BRETHREN: This is indeed a goodly assemblage of Masons, and I extend a warm greeting to you all. To me this is a very interesting occasion, and so, I do not mind, it is to you all; for it is an event speaking more eloquently, not only in the Masonic spirit here prevailing, but in the surroundings and the varied character and nationality of the brethren present, and the honor in this city of the presence of the Masonic Fraternity, and the universality referred to by Brother Cruman cannot be better expressed, perhaps, than by saying that it is easier to point out where it exists in the civilized world of today than where it is not to be found, for on every continent and on almost every island in the sea are seen its temples, wherein are taught the religion of love, charity, obedience to law, and those sublime virtues tending to raise men nearer to the angels—higher to that august Grand Master whose seat is in the east of the eternities, and whose love and mercy it is our duty to emulate for as humanity may. The occasion also is interesting, because, under the shelter of the banner of royalty and surrounded by the paraphernalia of supreme national power, alike the entered apprentice who has taken his first regular step in Masonry and the advanced craftsman who has received his final instruction in the order—like the soldier in the ranks, the humble soldier who carries his bread in the sweat of his face, and the brother in whose accepted hand abides abundance and authority—all meet here on a common level, all set here by the plumb, all part here on the square; and so, in language Masonic, we may ever meet, and so, in the language of Masonry, nothing more, be said here, so many of the brethren are learned in the lore of the Craft; but, whether it had its origin in Assyrian or Chaldean mystery, or as Masons more readily believe, among the priesthood in Israel, it assuredly embraces a good moral and religious principle as pure and as grand as God ever gave to mankind; and he is the best citizen of all lands as well as the best Mason who most closely observes its precepts. The monuments of Freemasonry are all over the world—the grandest being the charity and social order which its teachings have so largely assisted in shaping, and the lesser, but no less interesting, being the Masonic relics and symbolism met with in almost every land, even among the unlettered savages, who knew not their meaning, but universally regard them with awe. A brother Mason informed me that he had seen, near his birthplace in North Carolina, a prehistoric cliff hundreds of feet above the earth and far below its hazy summit, a large Masonic symbol cut or painted upon the face of the rocks. It consisted of the all-seeing eye, square and compass, and how it came there no man knows, and aboriginal tradition failed to solve this mystery. It was seen by the white settlers there, and the Indians said that many years in the past, their fathers saw it when they came. This would seem to add weight to the assumption of Major Noah and others that portions of the lost tribes of Israel were among the people who were successively landed in the New World from Asia, and in turn were overthrown. It may be interesting to the brethren to learn that a crude Masonry exists among many of the Indian tribes of the great west of the United States. It is confined to the chiefs and sub-chiefs of the tribes where it exists, and the Master of a Lodge in these Valley California, informed me, some years ago, that while crossing the western plains he had visited a lodge and witnessed the work of these lost Masons. When Masonry was first introduced among them, the Indians do not seem to have known, but such of its obligations as are understood by them are observed with rigid exactness. There is one Masonic sign, and the ladies present will not be benefited by the information—which would be apt to find recognition among one or more of any considerable body of Indians from British Columbia, to Mexico, and through its opportune exhibition the lives of white Masons have frequently been saved. Our well-authenticated case is that of Hon. Albert Hires, late Master of Virginia Lodge No. 3, of Nevada.

Some years ago a train of which he was a member, was attacked by Indians in New Mexico. He was recognized when wounded and in the act of being slain. The hostile weapon was lowered, and he was conveyed to a place of safety, and after the battle, was provided with a horse, provisions and whatever else was necessary, and escorted on his way beyond the reach of danger. These same reasons of the wilderness—these "planned riders of the desert," savage in all things except when subdued by a mysterious influence of which they scarcely knew the meaning—teach us an instructive lesson. They teach us that Masonic obligation does not end with the mere payment of lodge dues, and that the receipt of the Secretary is not always evidence that no dues remain unpaid. There are Masonic obligations that cannot be canceled with money, but must be paid in kindness, in sympathy and brotherly love. And in this connection permit me to make a remark which stands in respect of many of us. In our walks in life we have and there meet a brother with whom fortune has dealt harshly. Although not criminal, calamity has laid its heavy hand upon him, and with the sunshine driven from his heart, he may have sought oblivion in an indulgence to which all mankind is prone. We pass him by in silence, heedless of our duty, and wonder how he ever became a brother in Masonry. Let us take charity to our hearts when we remember that, however desolate, forsaken and unworthy he may be now, some time during his life a lodge of brethren, our peers in all things Masonic, gave him the hand of fellowship and commended him to our care—to the care of all Masons whether soever dispersed around the globe. For the benefit of the substantial charities of our Order we pay dues to our lodges; but there are dues to the Grand Lodge above which must also be met—not in gold or silver or precious stones, but in cheering the hopeless, in raising the lowly and in assisting the weak, so that when at last we are called to find refreshment in "that house not made with hands, but eternal in the heavens," we may not be found delinquent in the lodges kept by the Recording Angel; and with these dues paid our paths will be made luminous through the ways of darkness leading up to everlasting love and light, where the fundamental principles of Free Masonry and expression in the inscrutable dynamics of the universe and in the wisdom and mercy of God. (Loud and continued applause.)

Orator Dayton then gave the final toast of the evening, "Our Past Masters," which on call by the Orator was responded to by

BROTHER J. A. HAASEGGER.

P. M. He said:

WORSHIPFUL MASTERS, BRETHREN—I am called by our Brother Orator to respond in behalf of "Our Past Masters." For the last hour, this Banquet Hall has echoed to loud voices, stirring the hearts of all hearers and finding response in bursts of merited applause. What is there left for me to say. Fortunately, history hath it that the Past Masters of Honolulu have ever been distinguished for extreme modesty and a disinclination to make speeches upon any subject, more especially during the hours of refreshment. These happy seasons are brief and infrequent, and the time therein employed of great value, so that among other considerations, this may perhaps be with them a reason for "provincial silence." Tradition, also, hath it, that when compelled to speak—our Past Masters never talk to themselves—wisely deeming that during their membership of the Craft, their suffering brethren had heard full enough upon matters personal. We are taught that Masonry is in more ways than one—a "Progressive Art." That the Institution is both progressive and prosperous in this Kingdom we have ample evidence. No better example can the elders have, than to behold the rising generation of our land—so soon as they arrive at proper age—steadily and firmly climbing the same mystic ladder, that their sires ascended in years gone by. We have further evidence of progress in the increase of our membership by the brethren, who having reached the membership of Masonry in other lands, have knocked at the door of our Island Kingdom, seeking a fraternal greeting and a home. And Masonry may well flourish here. Hawaii—set like an emerald cluster upon the heaving bosom of the Pacific, contains within herself all the elements that should bind men together in fraternal sympathy. She has been blessed with a growth in civilization and prosperity rarely if ever exceeded in the history of nations. Within three scores of years she hath worthily taken all the degrees of Progress in the Ocean, and in every sense of the word, "passed from darkness into light."

Blessed with a generous soil, that—cornucopia, like—yields a harvest rich enough to feed the whole Pacific coast, she is fostered by a Reciprocity Treaty with the Great Republic, who can supply all our wants in both the necessities and luxuries of life, and who in return, needs all our produce, year even were it ten times more. An Ex-Chancellor of Hawaii steered the boat, and a Past Master of our sister lodge, Le Progres de l'Océanie, pulled the stroke oar, that won for Hawaii this treaty of reciprocity. Let us trust that the term of years named as its first limit—that fortunate number seven (so highly esteemed by the Craft)—may prove a harbinger of the long continuance of a bond that hath prospered, both a nation great and a nation small, endowed with a climate that makes the land emphatically the poor man's paradise—there is abundant room for honest labor, and a true man need have no fear that he will ever suffer from hunger or from cold. As Hawaii prospers so must prosper every institution, every individual who can claim this land by the dear name of home, BRETHREN; There is one of the early lessons of the Craft that cannot but impress itself upon those who are assembled at this season of refreshment: a lesson which, perhaps, some of our visiting brethren may to-night have been practically illustrated for the first time. It is that portion of the charge wherein the novitiate is taught that "Masonry is so esteemed as an honorable order—that even monarchs have, at times, exchanged 'the sceptre for the trowel to join in our mysteries and aid us in our labors.' To this fact is due in no small degree the prosperity in Hawaii of an Order that bears upon its active roll the name of one whom we greet to-night as sovereign, as host, and as brother.

Toast Master Dayton then announced that the toasts intended for the evening were ended and the brethren rising joined hands, and sang "Auld Lang Syne," to the accompaniment of the music of the Band. His Majesty then retired and the assembled Masons after warbling "He's a Jolly Good Fellow," and giving vent to three cheers departed for their several homes well pleased with their royal reception by their Royal Brother Kalakaua I st.

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Mr. H. A. Giles' book on "Historical China," lately printed in London, has some odd notes on Chinese life. Here is an instance of judi-

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